

The American Friend

Old Series
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New Series
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Waiting for the Sons of God

ALBERT JOSEPH McCARTNEY

This is Our Task

B. WILLIS BEEDE

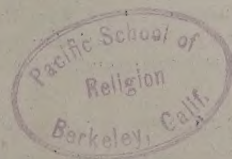
The City of Peter and Lenin

THE EDITOR

Conference at Ram Allah

MILDRED E. WHITE

Mission Work in Africa Commended



ON THE HORIZON OF THE CHRISTIAN CHURCH

AMERICAN INTERVENTION IN HAITI

The Executive Committee of the Council of the Fellowship of Reconciliation in accord with instructions from its 1930 General Conference held at Forest Park, Pennsylvania, declares anew the desire of the Fellowship of Reconciliation for the prompt ending of the United States' intervention in Haiti and the entire restoration of its independence. Recalling especially the specific recommendation of the Hoover Commission of Investigation that negotiations be initiated pointing toward "modifications of the existing treaty" and for "less intervention in Haitian domestic affairs," the Fellowship of Reconciliation calls for effective action by our government directed to the negotiation of a new treaty, to the revocation of the laws imposed during the occupation affecting the ownership of peasant lands, and to the rapid withdrawal of all American marines. Only these three steps can effectively restore the control of Haiti to the Haitians. Until that is done, the regime of force maintained by the United States since 1915 cannot be abolished. The Fellowship of Reconciliation pledges its cooperation to achieving these ends, and calls on all Americans opposed to the violence of our occupation to join in moving the government to prompt action. Through its Latin American secretary, Mr. Charles Thomson, it is engaged in the work of bringing about greater understanding and cooperation between the United States and the countries of the Caribbean. Mr. Thomson sailed from New York City for his headquarters in San Jose, Costa Rica, November 22, 1930.

THE AMERICAN HEBREW MEDAL AWARDED

The Honorable Newton D. Baker of Cleveland, Ohio, has been designated by a committee of notables as 1930 winner of The American Hebrew Medal for the Promotion of Better Understanding between Christian and Jew in America. The establishment of this annual award was announced on November 21st, 1929, at the fiftieth anniversary celebration of the founding of *The American Hebrew*, of which Rabbi Isaac Landman is editor. Mr. Baker, first recipient of the award, was selected from among several nominees and his qualifying achievements are summed up as follows: "Because he has formulated in writing the philosophy of the program for Better Understanding between Christian and Jew in America and has thereby promulgated the ideal among opinion-makers throughout the country; because he has succeeded in inducing research bodies, such as the Yale Institute of Human Relations, to approach the field of possibilities for furthering Better Understanding between Christian and Jew in America; because, at great personal sacrifice, he is the Protestant Chairman of the National Conference of Jews and Christians; because in his own city he is actively promoting the movement as President of the Religious Education Association, which includes Protestant, Catholic and Jew." Presentation of the medal will take place on December 9, 1930, at the Hotel McAlpin, New York, on the occasion of a Seminar on Christian-Jewish Relations to be held at the invitation of New York University, under the auspices of the National Conference of Jews and Christians. The medal, wrought in bronze by the American sculptor, Ernest Wise Keyser, portrays two figures personifying Jew and Christian together ascending the steep mountain of misunderstanding toward heights of mutuality.

INDIAN RIGHTS ASSOCIATION MAKES APPEAL

Contrary to the common idea that Indians in the United States are rolling in wealth, more than 71 per cent of them have individual incomes under \$200, according to a statement

made today in connection with its annual appeal for funds to the Indian Rights Association. Twenty-five per cent of the Indians have individual incomes even under \$100 per year. There is wide variation in Indian life, ranging all the way from the teepees and shacks of the very poor to the mansions occupied by some of the very few rich Indians. The general standard of living among Indians is very low. Many live just above the famine level, and if anything goes wrong they must go without or fall back upon government rations. In its program for the coming year of work the Indian Rights Association is emphasizing the importance of a broad education program for all ages of Indians that will eventually enable them to make a living for themselves in the midst of the civilization introduced by the white man and so different from the old life of the Indians. This program of education must include vocational training for boys and girls in the schools that will fit them to compete with their white brothers and sisters in holding jobs and in homemaking; instruction in modern methods of farming and stock raising for Indian men and instruction in the care of homes and children for Indian women. There are approximately 81,000 Indian children of school age. Of these 5,000 attend Mission and other private schools, 5,600 go to government day schools, 23,000 are in Government Boarding Schools and 38,000 in public schools. There are 9,000 Indian children not in school largely because schools are not available for them. Education for Indians must be supplemented by guidance and placement service that will help Indians to find and keep the jobs for which they are best fitted. Under the present Administration good beginnings are being made in this guidance and placement service.

THE WORLD DAY OF PRAYER IN FEBRUARY

The windows are open to the East, the quiet of the flower-decked auditorium is the quiet of the blessed hour of prayer writes Sallie L. Hanna, member of Joint Committee on World Day of Prayer, but somehow, through that wide-flung sash there seems the sound of many voices, the blinding of the petitions of all the world, and as finally the sweet young girls present our offerings and we realize the unifying power of our gifts as well as of our prayers, we find ourselves wishing that women and girls everywhere might catch the significance of this international, inter-denominational effort, and join hands and hearts and spirits around the world in the spring of 1931 in stressing our theme for the coming year, "Ye Shall Be My Witnesses," and in summoning all our latent impulses and unused talents to witness to a Savior's power to lead us on through the confusion and restlessness of our present day. Some one has said, "Courage is fear that has said its prayers." Have we fears of changing conditions, of pressing problems, of our own inadequacy? Shall not our fears lift pleading hands to our Father, who is more willing to give than earthly parents are to give gifts to their children, and shall not our fears rise from that witnessing day of prayer as *courage*, God-given and therefore invincible? Shall we not as women and girls of many creeds seek the *courage* of this one day in three hundred and sixty-five, as we gather in groups all around the world? Shall we forget divisive interests and beliefs, and see only our one great united objective "that Jesus may be lifted up" and our one great united desire that we may be "witnesses", and shall we not taste afresh the joy of the early Christian church as we hold this our day "in common" and look out together toward our varied fields of opportunity? The date for this outstanding day in 1931 is February 20. The hours and program can be adapted to individual needs.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

What Are "Good Gifts" for This Christmas?

THIS is being written a few days before Thanksgiving and as we look out we see the season's first flurry of snow in the air. It quickly takes our thought beyond Thanksgiving to Christmas. That suggestion, in turn, shocks us awake to the consciousness that Christmas gift buying is just around the corner. Questions and reflections follow. It is always difficult enough to arrive at the Christian ethics of Christmas shopping—to strike a nice balance between the true Christmas spirit and the extravagance of commercialism. What is the golden mean in the Christian observance of Christmas from the viewpoint of exchanging gifts?

There is an additional factor to the problem this year in the wide-spread financial depression with its accompanying unemployment—or vice versa. Should we not be more than usually conservative in holiday shopping? But such a course, our business economists tell us, only accentuates the general financial distress. According to them, we should buy freely, stimulate business, and thus improve our financial circulation. For many of us, the question is largely an academic one; our own lack of purchasing ability will of itself restrain us from unseemly expenditure.

Granting, however, that most of us have some purchasing ability and gift-giving inclinations, what considerations should influence us, particularly at this difficult time? It would seem that there are a few guiding principles worthy of consideration. First, our giving should be more than ordinarily inclusive, not limited to the family circle and special friends. Perhaps no readers of these paragraphs find themselves in communities in which are not to be found those who are at least temporarily in need of the customary comforts of life. If we observe the true spirit of Christmas, our giving will extend itself to these. This will doubtless mean, in the second place, that our gifts to the inner circle will be rather more modest than they might otherwise be; also that they will be more carefully selected, with more conscious and practical purpose in mind.

In the third place, and very important, we should project ourselves and our Christmas means far beyond the spheres of our own communities. Evidences of depression and retrenchment are all about us, and the need close at hand properly makes its immediate appeal. Do we stop to think, however, that this de-

pression is promptly reflected in the distant fields of service which are cultivated by Christian benevolence? What a farce we would make of celebrating the birth of the King were we to withhold our giving from the work of spreading his message of redemption and good will! The usual opportunity for responding to the appeal of the White Gifts Christmas is being presented through our Mission Board but the response should be unusual in its devotion and generosity. Moreover, while the appeal is necessarily more or less general, the response should be as personal as possible. We should have definite fields and particular workers in mind and heart in order that more effectually the gift may be accompanied by the giver as it finds its way over prairie and mountain, or across many seas, to the field of Christian service. Whatever our Christmas giving, may we remember generously the divine mission on which the Christ Child came.

Making Christmas Giving Purposeful

THERE is one kind of Christmas shopping which we wish to encourage. We urge the consideration of good books as timely and purposeful gifts. In the rush and distraction of these hectic days, there is not enough of meditation and reflection. First, because we think we haven't time to stop and think and second, because we don't give our minds the solid food necessary for constructive meditation. If meditation has become, as some say, a lost art it is because reading has become or is becoming a lost art; and this, despite the bewildering multiplicity of books that are being hurled from whirling printing presses. Too many of these books, however, are in keeping with the feverish spirit of the rushing multitudes and are not conducive to serious thought. They do not store up material for wholesome reflection—the kind that quickens and stimulates our own thinking.

We make a plea for the more solid and substantial books of history, biography and fiction which will people our minds with characters worth living with, who will raise the level of our thought and aspiration. Happily, book publishing is more and more being directed with the "tourist third" book buyer in mind, the result being that scores upon scores of good titles may be had in attractive and well bound one dollar editions, suitable for gift purposes. This does not generally apply to the new books, but, with

an exception to be mentioned presently, it is well enough, and especially so in the realm of books, not to be the first "by whom the new is tried."

Now we come to the subject of our immediate concern in the matter of book gifts and reading. How little do we who are living in this age of ferment realize the tremendous significance of events of which we know so little and comprehend less! Any one of the several great world movements of today is probably of sufficient moment to distinguish our period in the judgment of history: the non-violent effort in India to secure freedom; the Russian program of securing social justice by revolution, the same ends being sought in England by evolution; the cooperative program for world peace heading up in Geneva; the Italian experiment in fascism; present-day trends of our capitalist system; racial relationships and plans for solving them.

These and other problems crowd upon us for attention. How much do we know of them? Not enough, at best. Yet it is a part of the responsibility of the good citizens to have as thorough and sympathetic understanding of these momentous movements as possible. The world has become too small for any of them to be foreign to our interest and concern. They are shot through with implications of Christian responsibility. Excellent books are available which give insight into these far-reaching events and problems. As Christmas gifts, they are timely, discriminating and acceptable. Illustrative of what we have in mind, we have asked our Book and Supply House to present a display announcement of suggestive titles, which will be found elsewhere in this issue. We trust it may encourage purposeful gift giving on the part of some of our readers.

Waiting for the Sons of God

BY ALBERT JOSEPH MCCARTNEY

A Sermon Preached at Washington, D. C., October 19, 1930 in the Church of the Covenant

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.—Romans 8:19.

THE LETTER of Paul to the Romans makes hard reading. It is quite a compliment to the intellectual and spiritual calibre of that group of Christians in Rome to whom the letter is addressed that they were expected to have the patience to read it through and to understand what it was all about. Have you ever attempted to read a substantial portion of it at a single sitting? The reader is likely to arrive at a state of mental exhaustion before he gets very far into the letter in his effort to hold on to the trend of the argument. But there is merciful relief in the very style of the apostle itself. For every once in a while he reaches a kind of landing place and says something that we can all take hold upon. Suddenly we find ourselves saying, "Now there is something I can understand; I see what he is driving at. I know that is true from my own experience." Here in this particular instance he seems to say this: "There is in me a dual nature—two men, a bad man and a good man, a man of the flesh and a man of the spirit. These two are at logger heads all the time. Sometimes the man of the flesh gets the upper hand, sometimes the man of the spirit. Today I am dominated by my earthly nature, tomorrow, please God, I shall be back under the sway of the spirit." And Paul makes it clear to me that *my business as a Christian is to keep the spirit-swayed man on top.*

Well, we scarcely need St. Paul to tell us that. Every man of us who, in the midst of so much invidious circumstance today, is trying his best to overcome the urge of the flesh and to lead a decent life knows that to be his business as a Christian. He knows, yes, but Oh, how discouraged he becomes over the result of his efforts! Time and again he is tempted to say, "What's the use? There is no sense in keeping up this fight. The question of right and wrong is simply a point of view. The world is all at sixes and sevens so far as ethical standards are concerned. You can make neither head nor tail of it. No one seems to know what it is all about. Life has no sensible purpose. We might just as well do what we want to do." Thus we argue that it is not our fault that we cannot be good and so we leave the ethics of life at loose ends.

Such a mood is however an old story in life and literature. Paul felt the same discouragement over the fight, and time and again was depressed with a sense of futility in regard to noble living. He was feeling the pressure of this same sophistry when he was writing this letter and makes a bold effort to "snap out of it." He suddenly seems to challenge all his latent energy and resources on the side of goodness and hope in one desperate effort; like a drowning man fighting his way up to the surface. He tells us that this thing of living to the flesh is sure death and will ultimately put God out of the picture entirely and we will find ourselves in a world where there is no head nor tail to human existence. But if we are sons of God and all that that means, "heirs of God and joint heirs of Jesus Christ" then there surely must be some sense to it all; there must be a meaning to life. God can never be the author of endless futility. The universe has a purpose and slowly but surely that purpose is going to be disclosed as something wonderful. All that the heart sighs for, freedom, health, happiness, love, service, shall make up the reward of the spirit-swayed life. Meantime, he goes on to say, if in our confusion, and in spite of it, we can only believe that, we can put up with a great deal for the present. Any man who believes not only that God is, but that he is God's son and claiming that relationship can look up to him and cry, "Abba, Father," can endure a lot of suffering and disenchantment in prospect of the glory that shall be. Then he goes on to describe the whole creation, earnestly looking, straining the eyes, stretching the neck, eagerly longing, sighing inwardly for the manifestation of the sons of God. How astonishingly close Paul comes to the philosophy of modern science that all the forces of the universe are converging toward something worthwhile, that the cosmos has a meaning and a purpose about it. "For we know," he says, "That the whole creation groaneth and travaileth in pain together until now,"—thrashing about in the confusion of its efforts like a woman in the agonies of childbirth. Something new is coming into the world, a new birth is coming to humanity. It is a prophetic world in which we live. There is Divine Intention back of it all.

Paul is simply saying this, "The meaning of life will be dis-

posed in the sons of God." Apart from that disclosure, life, death, humanity, right, wrong, the world, the universe have no meaning. That weather-beaten little Jew has gripped here a tremendous idea—the world is waiting for the sons of God. The world was waiting for the coming of Christ for a long, long time. You can trace the scarlet thread of redemptive hope and expectation from the opening chapters of Genesis. During the long period of exile in Egypt the Israelites cherished the hope of returning to Canaan till at last Moses arrived on the stage of history. They had been earnestly looking and longing for the revelation of this son of God. The Christian world was waiting for the men of the Reformation period to loose great spiritual possibilities within the Christian church. The institution of slavery was waiting for a long, long time for Wilberforce and Lincoln. The world was waiting for a long, long time for the men who laid the foundations of democracy in a new land. In short, all the good points of our civilization can be traced to the fact that at that particular time and under those special circumstances some sons of God were manifested. They appeared on the stage of history and gave their brains and hearts and hands to the service of God and their fellowmen. "It is upon their forgotten shoulders that we stand today." In the light of history, therefore, and in the hope of the future, what our troubled world needs is just that—sons of God. Turn where you will, if things are wrong, if there is injustice, if there is suffering, if there is disease, if there is inhumanity to men, these conditions can be set right only by the coming of the sons of God. The whole roaning, travailing, distraught, nerve-racked world is waiting for the coming of the sons of God.

Who are the sons of God and what is it to be a son of God? We need not wander far from our text to find an explicit answer. Paul gives us here a most satisfactory formula. "For as many as are led by the spirit of God these are the sons of God." There is a complementary verse in the gospel of John: "For as many as received him, to them gave he power to become the sons of God." *The world is waiting for men and women like that; people who are actuated by the spirit of God and who are eager to work with him and for him. God's work cannot go on without them.*

It becomes plain, therefore, that God's purposes fail where you and I fail. God needs me, God needs you. His work of redemption cannot be accomplished without man's help. God needs sons, men and women such as ourselves who are led by the spirit of God. To do his work God does not necessarily need great geniuses, nor great educators, nor great financiers, nor great statesmen, but he does need a great many who are led by the spirit of God, whom he can think of as his own sons. Man can do much with the help of nature and science and of education, but without the spirit of God man cannot come to the full flowering of his divine heritage. To make his world what God intended it to be and to convert this life into the magnificent adventure it may be God needs scientists, educators, artists, musicians, organizers, politicians, government clerks, fathers, mothers, sons, daughters, everyday people who are led, controlled, dominated, inspired by his spirit. As many as are led by the spirit of God these are the sons of God and the whole wide world is waiting for them.

Don't discount your influence. The world, the church, the community cannot get along without you. The earnest expectation of hundreds and thousands of years of Christian civilization is waiting for the revelation of what there is in you. The purpose of God and all the moving tides of his providence wait for the service which every son of God can render. Perhaps the work of God is halting now just because you withhold your service and are not living up to the great heritage that gathers back of you.

The world is waiting not only for you and me in our humble undramatic way to do our little bit in forwarding the Divine Intentions of society, but it is constantly waiting for those

who will show the Divine spark of leadership in special ways. In the moral progress of the race this has been true and will be true to the end of time. And let me speak this especially into the heart of youth. The world is waiting, longing, sighing inwardly for the appearance of leadership of the sons of God in many a vast area of life today.

I think, for one thing, the world is waiting just now for someone who will show himself a son of God so swayed by the spirit of God that he will challenge the right of the amusement industry, particularly through the movies, to put the stamp of pagan approval upon life in a country that should boast a Christian heritage. Twenty million people witness daily the films in this country. Fifteen million of these are under twenty-four years of age. One-third of the films, it has been carefully estimated, are striking at the very basic cornerstone of American life, delivering their subtle and persistent blows at the sanctity of marriage, the integrity of the family relationship, and are certainly making light of personal purity. From billboard to box office they are subtly, insidiously, and intentionally sensual. Ten million children constitute the daily patronage of the screen houses where sooner or later they are bound to see emphasized the vile and suggestive. The picture industry has become the fourth or fifth largest in the country and in spite of the hypocritical camouflage which it maintains through the triumvirate of a censorship composed of men who enjoy the confidence of the country, this great industry is responsible for the willful distortion of life with which we are so constantly familiar. When I see men of vast wealth expending it either in their lifetime or after their death upon futile, innocuous philanthropies I wonder that some of them don't see the chance to do a great thing for society.

Out in the advertising world we are waiting for the appearance of some son of God. Commercial advertising has become an open scandal throughout the length and breadth of the land. Not only are we marring America the Beautiful with ugly billboards that obscure the landscape and screech at us of their jazzy wares but from the printed pages of every magazine and placarded in ten thousand shop windows we are obliged to gaze upon immoral innuendoes and suggestive insinuations. They are a discredit to the common decency of the country. I believe God is going to raise up some man in the advertising business who will call the American Association of Advertisers to clean house and life the standard of business advertising out of the mud. It is high time for the voice of America to be lifted in protest not only against this violation of the beauty of the country but against the immolation of the girlhood and womanhood of the land upon the golden altar of advertising.

I think also how just now the world is waiting for people of position and influence in society to show what temperance can really do for a country. Politics and selfishness have got the country into a fearful muddle on this whole subject, but that is all the more reason why those of us who believe in it should rally to the cause of temperance. Science has already done a great deal for the cause in disclosing the evil repercussions of intemperance upon society. Human derelects on every hand constitute an appalling warning. Education carried us far until we let it drop and it can carry us a long way farther. Agitation has had a conspicuous part to play in the past and will have a great part to play in the future. Legislation can accomplish certain things, but it will take more than all these put together. What the cause of temperance needs most of all is a lot of earnest minded, capable, responsible people actuated by the spirit of Christ who are willing in season and out of season to make a personal sacrifice to show the world what temperance really means. In a day when the forces of intemperance have had the effrontery to organize under the name that is amongst the most sacred in the lexicon of Christian history, calling themselves crusaders and would use the sacred oriflamme of the cross as the emblem of their society it is high time for the friends of temperance who have fought and

bled and died for a hundred years to rally to the cause and be amongst the sons of God for whom the world is waiting.

The world is also waiting for the manifestation of the sons of God led by the spirit of Jesus Christ who will sit down together and pray together and scheme together to bring forth some plan for the revitalizing of the life of the church of Jesus Christ. That leadership will have at its disposal the vast membership of our churches, the wealth, the machinery, the childhood—all waiting to be used for the conquest of Jesus Christ. And when that leadership comes it will not only call for a revitalizing of the life of the church but for a breakdown of all denominational barriers, the scrapping of all sectarian banners and the discarding of all traditional prejudices under the membership of the churches everywhere rally their forces under the common emblem of the cross and as they move forth to a new conquest of the world for Christ their battle hymn will be:

"In the cross of Christ I glory
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime."

"The Poetic Water Lily"

The water lily has yet to find its poet.—E. MERRILL ROOT

Thou swayest at the cable of thy stem,
Fair lily with the burning heart of gold,
Held in a cup of alabaster cold,
On turquoise lakes which silver birches hem,
And blue-black pines, encircling diadem.
What frankincense doth such a flower hold
For those who see its loveliness unfold?
What message can its beauty bring to them?

A quiet eye hath reaped thy harvest rare;
A hand hath plucked thy rich poetic fruit:
Then praise the water lily ye who dare,
For cautious tongues shall be hereafter mute!
Whence comes this hallowed beauty, white and fair?
Such loveliness is only now the root!

GLENN WELMER DOUGLASS.

Woronoco, Mass.

In the Land of the Soviets

Visiting the City of Peter and Lenin

MUSCOVY, with its city of Moscow, constituted the hub of old Russia. Largely because of its central and strategic location, it formed the nucleus of that vast and expanding country. Naturally, Moscow became the latter's commercial and political capital.

When that contradictory young animal, Peter the Great, became czar (1682-1725), he made a new capital to order, out of hand, in the marshes of the River Neva, far to the north. Obsessed with a passion for ships, he wanted to give Russia a place on the sea and therefore chose a new capital site at the mouth of the Neva, where it flows into the Gulf of Finland, the location affording excellent harbor facilities. During his and succeeding reigns, St. Petersburg flourished, not only as the political but also as the cultural, commercial and industrial capital of Russia.

Now that the official headquarters of the United States of the Soviet Republics have been established at Moscow, the latter city has again assumed its old position of predominance. It is the Mecca, the Jerusalem, not only of loyal communists, but of those who wish to study the political and social aspects of the Great Experiment. However, St. Petersburg, now Leningrad, still has its appeal and we would have missed much had we failed of seeing it.

KNIGHTHOOD STILL IN FLOWER

Our group, some forty of us, made the journey by night train from the present to the former capital. Occupying a sleeping compartment to themselves were the dignified physician of our party and his charming wife—a family privacy that is

not general on Russian trains. In the morning, when we were all bestirring ourselves, the guard on the car opened the door to their compartment and as he did so the gallant doctor was observed in the chivalrous act of saluting his wife with a morning kiss. Such a commendable display of western chivalry seemed worse than lost on the hard-boiled guard, however, who proceeded to raise a hullabaloo that was entirely mystifying to the doctor. Our interpreter, who, in anticipation of some such emergency no doubt, had accompanied us from Moscow, was called in to explain what the row was about. Her explanation was as disconcerting as definite. The guard held the doctor guilty of a misdemeanor in having made an advance to a woman on a public carrier. "But," protested the good doctor, "she is my wife—I have the right, if not the duty, to make such an osculatory advance to her." "That makes no difference in the eyes of the law," replied the adamant Russian guard, who, by virtue of his authority, assessed a fine of twenty-five rubles (\$12.50), which the doctor paid! Even at that, there were other gallant gentlemen of the group who envied him.

Embarrassing as such a regulation may prove to visitors, it is an evidence of the concern which the government has for making travel safe for women, despite the promiscuous conditions of travel in that country. As illustrative of the latter, our aforementioned interpreter, a young lady of accomplishment and culture, had a bed in a compartment in which the other three were men.

There is a sequel to the above episode,

which we learned just prior to our departure from Russia. A Leningrad representative of Intourist, the official travel bureau, reported the incident to the authorities at Moscow, who wrote the doctor a note of regret at the unpleasantness occasioned by the zealous and unimpressible guard, and returned to him the amount of the fine. And so they lived happily ever afterward.

A PLEASURABLE SURPRISE

We had been given to understand that Leningrad was dilapidated and run down at the heel, a spectre of former greatness a city whose glory had departed. What was our pleasurable surprise to find a modern appearing city, well laid out with broad, open streets, giving one an impression of order and cleanliness. We felt ourselves to be in Western Europe again rather than in a semi-oriental country. The people on the streets seemed more cosmopolitan—they did not convey the sense of drab monotony that depressed us in Moscow. It is true that there was not the atmosphere of economic aggressiveness and political assertiveness that permeates the capital, and Leningrad does not appear to be about to "burst its buttons" as does Moscow. It is clear that both the political and economic center of Russia has shifted to the city of Muscovites, but this does not mean that the former capital may not still flourish as the second city of the Soviet Union. There is considerable evidence that within the past year or so it has begun to pick up again, following its first period of demoralization and political eclipse.

More than Moscow, Leningrad gives

the background of the Revolution. the capital city of the czars, it was stronghold of autocracy, the citadel of bureaucratic despotism, the fortress of oppression, the display house of social injustice and royal extravagance. Accordingly, it was the scene of early and persistent attempts at revolution, turned terrorist by desperation. It was the scene, of the final triumph of the forces of revolution, which came into their own in the wake of the Great War.

THE REVOLUTION AT ITS SOURCE

To illustrate: We stood on the spot where Czar Alexander II was assassinated by a terrorist in 1881. On the site of the tragedy was erected the Church of the Resurrection, within which a richly paneled canopy covers the sacred places on which the Czar fell—all suggestive of how the old Church cast the mantle of approval over the regime of despotism. We were shown through the dark and dreary corridors and cells of the Fortress of St. Peter and Paul (God give the names!)—scene of relentless slaying of revolutionists and political prisoners, on the part of the autocratic government. We were in the place where in 1905, a deputation of workers, led by a priest named Gapon, gathered to present a petition to the czar, the workers carrying the icons of the Church and singing its hymns. But the "Little Father" of his people was there to receive them. In his stead a body of troops who welcomed them with a volley that massacred one thousand unarmed men.

As we crossed the River Neva we were given the setting of a spectacular drama of eloquence, in which empires were the scene of appeal. It was in the tremulous, quivering days of the War, when the monarchy had been overthrown and the Provisional Government and the Constitutionalists were in temporary control. From a palace balcony on one side the broad expanse of the river, the British Ambassador appealed to the Russian people to go on bravely with the war on the side of the Allies. From a like point of vantage on the other side of the river, Lenin denounced the capitalist war and urged his fellow countrymen to have no more of it. In the end, won, and as we wandered through the Winter Palace we could almost hear the echoing shots of the Bolshevik revolution "heard round the world." In an ornate building we were shown a little room, practically bare of furnishings, almost barren of comforts, reverently left as used by its last occupants. It was the room occupied for several months by Lenin and his wife, as they directed the tangled affairs of government in the early stages of the Communist Revolution. Yes, the very atmosphere of Leningrad is sentient of cruel despotism and of radical revolution.

Even aside from its revolutionary associations, Leningrad has much of interest for the historically minded. First, as the early scene of operations of its founder, that strange mixture of mechanical genius and political sagacity, of western mindedness and barbaric brutality. The house he built—perhaps the first in St. Petersburg—still stands, apparently as substantially as the day it was erected. It is a small house of pioneer proportions. It contains its original furnishings made by his own hands, including a great clock. Not far away, boats of his own craftsmanship are exhibited.

A close rival to Peter the Great in popular interest is Catherine the Great, likewise a weird, mystifying combination of dynamic driving power, of sheer ability and statesmanship, and of robust and unrestrained animal passions. If Peter introduced Russia to the European council tables, Catherine gave it an assured place there. As one looked upon the splendor of her palaces, he felt that they typified the pomp of power which she contributed to the Russia of the Eighteenth Century.

STALKED BY GHOSTS

Ghosts of the past stalked at our side as we frequented the royal precincts and palaces about this city of changing names—St. Petersburg, Petrograd and Leningrad. They were ghosts of stratagem and spoils, of treachery and treason, of license and libertinism, of authority and arrogance, of royal magnitude and imperial magnificence.

But there were also other ghosts—spirits we prefer to call them—that impressed us with their benign presence. It is a far cry from the atmosphere of Quaker simplicity to that of such temporal pomp. Nevertheless we were conscious of the Friendly spirits of those who, under the burden of personal concern, had come on a pilgrimage to the capital of the czars on missions of peace and human welfare: William Allen, Daniel Wheeler, Joseph Sturge, Stephen

IF

If I have lived this day aright
Or done my best to keep the light
That burns within my brain and heart
A sacred thing, but not apart
From common tasks that make my day,
Then in the evening I can say,
Let come whatever fate may be
This life is beautiful to me.

But, if that leaping flame within
Is hid behind a veil of sin,
A fog of malice, and untruth,
And wanton deeds too free from ruth,
Then countless prayers to any god
Can make me nothing but a clod.

LOUISE A. STINETORF.

Philadelphia, Pa.

Grellet, Barnabas Hobbs and others. We visualized Emperor Alexander I, for example, bowing in prayer with William Allen. How different might have been the history of Russia had there been further yielding to the appeal of love and brotherhood as presented by these Friendly spirits!

LENINGRAD, CULTURAL CAPITAL

Moscow is the economic and political capital of Russia, but Leningrad is still its cultural capital, retaining its pre-eminence in art and letters. To demonstrate the truth of this statement, we would not have to do more than conduct the reader through the Hermitage, one of the most remarkable museums and art galleries of the world. In the latter we found such an amazing array of the great masters as almost to stupefy one with wonder as we gazed in turn upon a bewildering wealth of canvasses by Rembrandt, Titian, Veronese, Murillo, Da Vinci, Raphael, Rubens and scores of others. For example, in one room are hung forty-two pictures by Rembrandt and his school. Other galleries are also rich in art treasures, many of them the work of Russian artists.

In this connection it behooves us to say that the communists have not only scrupulously conserved but have materially enriched Russia's art collections and museums. Not only so, but they are zealously using them as a potent influence for popular education and culture.

Allocated to our party as art guide and interpreter was a young woman who was the soul of art to her finger tips. Those in our party competent to judge, pronounced her as impressive for one of her years in her knowledge and appreciation of art; and her grace of carriage and movement was the outward expression of her fine artistic sense. Manifestly she was not a mere proletarian. We learned that she is a niece of Leo Tolstoy's wife and therefore formerly associated with the nobility. Some one commiserated her on the reversal of her family's fortunes, implying the injustice of her present situation. "Oh, I don't know," she replied, "for generations my family lived off the poor people, and it seems fair enough that they should have their turn." That's what we call being game.

Countless literary treasures as priceless as those of art were viewed in the manuscript room of the Public Library. Most notable among them is the Tischendorf Bible, the oldest biblical manuscript known, dating from the Fourth Century. It was discovered by Tischendorf in the region of an old monastery near Mt. Sinai nearly a century ago when he found natives starting fires with sheets of paper yellow with age! It was in the territory of the Greek Orthodox Church and the Czar was able to retrieve what

was left of the manuscript, the major portion fortunately. In the Gutenberg room is one of the few copies of the first Bible printed from movable type (1450-1455)—a model of good printing.

GRAND OPERA EN BLOUSE

Think of our good fortune in getting to hear—and see—Russian Grand Opera, and “Boris Godounov” at that! It was the old Russian opera in a proletarian environment and as such was unusually interesting to visitors. Gone were the elegance, the exclusiveness, the formal trappings of aristocracy. So far as we could observe there was but one dress suit in the opera house and that was worn by the director of the orchestra. In the loge, one may see blue denim for an expanse of shirt front, and Russian blouses for claw hammer coats. But the music and the drama are the same and their appreciation is uniform. Another treat was an evening with the Russian ballet—the old ballet at its best on its home heath.

An illuminating experience was that of a bus ride of some fifteen miles into the country to the country seat of the czars. As we approached the royal establishments we were impressed that we were indeed in the land of extremes. On the one hand were the cottages of the peasantry all along the way, and on the other, on our arrival, were the palaces of luxury. Between them there was no golden mean. This is symbolical of Russia.

If evidence were required to demonstrate that women can be more improvident than men in lavish display of luxury, we would point to the palace of the Czarinas, Elizabeth and Catherine II. There was gorgeous splendor beyond imagination, in a long succession of rooms done in gold, in silver, in amber and what not. There were most marvelous floors in exquisite designs made of wood from all over the world. The royal coffers of many nations had contributed to the finishing and furnishing of these “ringing corridors of time.”

IN THE PALACE OF TRAGEDY

Not far distant is another palace in which we were much more interested. It is more of a country home than a palace and immediately impressed one as being much more livable for folks. It was the home of the late Czar and his family. An atmosphere of tragedy envelopes it, accentuated by the fact that nothing therein has been disturbed since the day when the revolutionists entered and made the family prisoners. We walked through the rooms of poignant and intimate associations: the private chapel; the Czarina's living room; the rich old library, used chiefly, however, by former and more intellectual rulers; the conference room in which the Czar

met his advisers, in an alcove above which the Czarina sometimes sat and listened unobserved; most affecting of all, the room in which the children romped and played. And then—we saw the doors through which the royal family were taken into exile and to death.

On one of the walls facing the children's room there hangs a full length painting of the Czarina—a portrait of loveliness and appeal. One could easily weep to look at the tragedy which speaks from her beautiful eyes. As we gazed upon that most pathetic figure, all thought of criticism vanished. With a lingering look and a catch at the throat we turned silently from the picture of a mother's woe.

W. C. W.

QUARTERLY MEETING AT WINCHESTER

Quarterly Meeting was held in the Friends Meetinghouse at Winchester, Indiana, November 15, with a large attendance. The meeting on Ministry and Oversight was a session of deep spiritual interest. The Young Friends group assembled at the same time in the basement of the church with an attendance of about one hundred. Anna Cox, superintendent of Young Friends Activities, and Clerks Fred Wright and Madonna Briner, were in charge. The Jericho Young Friends had prepared a very fine program. The devotional period was in charge of Marcelle Thornburg and Ralph Peacock, and several musical numbers were given by the group. The topic for the day, “Why We Are Called the Religious Society of Friends,” was ably discussed by Anna Cox, Marcelle Thornburg, Esther Hubbard, Milton Hadley and Fred E. Carter. Fred Wright urged all Young Friends to read their Bibles.

The regular session was opened at 10:30 a. m. by Charles E. Hiatt, with fifteen ministers on the platform. May Replogle of the State of Washington; Jane Thomas of Amboy, mother of Wilbur K. Thomas; Amy J. Marvel of Richmond, and Milton H. Hadley of Fairmount were among the visiting Friends. Mrs. Replogle gave an inspiring sermon, using Ephesians 3:17 for her text. Milton Hadley followed, taking Matthew 16:25 for the basis of a splendid address.

After the opening minute of the business session had been read, Amy Marvel told in an interesting manner of her visit to the mission stations in Cuba and Jamaica last year. A meeting of the

THE LORD WAS THERE

“Expecting him, my door was open wide:

Then I looked 'round

If any lack of service might be found,

And saw him at my side:

How entered, by what secret stair,

I know not, knowing only he was there.”

missionary group was held during the luncheon hour and addressed by Mr. Marvel, superintendent of the Year Meeting Missionary Union, and Milton Hadley, chairman of the Yearly Meeting Missionary committee.

During the afternoon session an appreciation of the work of Calvin Johnson was read by the clerk, which was followed by many reminiscences of the early days of Quakerism in this section by Calvin Johnson, Ira C. Johnson and John V. Pickett. Winchester Quarterly Meeting was established in 1874 and the first service was held in the city hall. The text used at the dedication was Genesis 32:1: “And now I am become two bands.” The real success of Winchester Quarterly Meeting came from the willing hearts of those who worked without pay: Eunice Mendenhall, Arbelia Wright, William Wright, Hannah Bond, Calvin Johnson, Ira Johnson, Henry Pickett, John Pickett, Isom Jackson and others.

Thirteen years from 1874, beside Cherry Grove, White River, and Poplar Run, there were five other monthly meetings belonging to Winchester Quarterly Meeting. Twenty-six years after there were twenty-seven local meetings belonging to Winchester Quarterly Meeting, most of which later went to Portland Quarterly Meeting. John Pickett and William Wright established White Oak Monthly Meeting, while he and Jess Johnson established Balbec. He told how he and Aunt Fanny entertained visiting ministers and took them to various meetings in their two-horse carriage on mud roads. Ira Johnson said he had conducted the funerals of nearly all the charter members of the meetings dedicated, and also had attended the funerals of several of his namesakes. There was one named Ira Calvin Cook. Many times they wore rubber boots. Once he had no message, so he went up a lane to pray, where he got Spanish needles on his trousers up to his knees, but he prayed, got his message and delivered it. One place he slept on the trundle bed and the children slept across the foot of their parents' bed. He said he feels now “like a lone tree in a deadening.”

So much interest was aroused by the recital of these happenings in the early days of what is now said to be the largest Friends Quarterly Meeting in the world, that a committee consisting of Anna Cox, Harvey Allen and Laura Fetters was appointed to gather information about important events in the history of Quakerism in this section. A banner was presented to Merle Hough for the Cowan meeting as a reward for reading the largest number of religious books.

By His death Christ has opened the gates and made the Heaven of perfect purity the dwelling place for sinful men.

This is Our Task

BY B. WILLIS BEEDE

THAT there is confusion and misunderstanding regarding the missionary work of the church, is painfully apparent to all thoughtful Friends. Letters come to Mission Board offices containing these and other questions: "Has the church lost her missionary passion?" "Is there need for more missionaries?" "Do other peoples care for western Christianity?" "Isn't our task abroad finished?" "Are missionaries advance agents of big business and imperialistic governments?" "Has the church a gospel to share with other people?" A brief analysis of the missionary enterprise may throw some light on the task of Friends abroad.

I. EVANGELISM

Men and women, who have come to know from personal experience that Jesus Christ can purify, transform and strengthen human life; elevate and enrich family life; give dignity, devotion and inspiration to community life; have gone forth—and still go—to share their Christ with others who have not known and experienced him. The pioneers braved untold difficulties and dangers, and endured bitter privations. They often suffered from tropical diseases. Many died of fever, smallpox, plague or some other scourge. They lived down persecution, misunderstanding, opposition and misrepresentation. They built homes, schools, chapels and hospitals. They made roads, constructed bridges, cleared land, tilled the soil. They mastered baffling languages, translated school books and the scriptures and began the creation of a Christian literature. They taught school. They tramped weary miles under adverse climatic and geographic conditions. They did all these things and many more because of an inward, flaming, driving passion to share their Christ and his gospel with others. Whether sawing a board, laying up bricks, surveying for a road, mending a broken bone, explaining a simple problem in arithmetic, or preaching under a spreading tree, they were ever alert to witness to the saving, renewing, upbuilding power of Jesus Christ. They were witnesses—not lawyers. They told of the things they had seen and heard. That was and is evangelism—the proclamation of the good news.

II. EVANGELIZATION

Assiduously the metal soil about these witnesses was cultivated, carefully the seed was sown and patiently the harvest was waited for. Slowly the message began to filter down into dark, ignorant, sinful, superstitious, yearning, question-

ing minds. Carefully and with much searching it was examined, and then, by some, with great joy and certainty it was accepted.

This is but the beginning, however. The "implications of following Christ" had to be made clear. How to bring one's personal life under the mastery of Christ and his message had to be learned by much study, questioning, trial and experimentation. But gradually Christ was formed within and they learned how to walk in newness of life as redeemed sons of God.

That was and is evangelization—accepting the gospel and beginning to order one's life in harmony with its requirements.

III. CHRISTIANIZATION

Those who came under the sway of Christ were not long in discovering that he had set before them a new way of thinking, acting and living. Their relation to their fellows, their families, their communities had to come in for examination. Their tribal customs, their business transactions, their social activities had to be checked in the light of the new teaching. Thoughts and actions had to be evaluated and adjudged good or bad. Laws, practices and beliefs had to be reinforced or given up.

That was and is Christianization—the ordering of one's personal, social, economic and religious life in harmony with the will of God.

Now it will be clear as day to every one who thinks about it that these three processes are going on simultaneously. By word of mouth, by the use of the printed page, by patient righteous living—in fact, in a multitude of ways—the missionaries and nationals abroad and praying, giving individuals at home

are seeking to share Jesus Christ with people who have not yet come to know him. Day by day young converts are receiving religious instruction with a view to their upbuilding and strengthening in the faith, and continuously the life of individuals, homes and communities is being brought into full, rich, glorious harmony with God.

Paul put the whole missionary enterprise in a nut shell when he said, "He granted some men to be apostles, some to be prophets, some to be evangelists, some to shepherd and teach, for the equipment of the saints, for the business of the ministry, for the upbuilding of the Body of Christ, till we should all attain the unity of the faith and knowledge of God's Son, reaching maturity, reaching the full measure of development which belongs to the fullness of Christ."

This is the task of Friends, this is the ideal of the American Friends Board of Missions and this is the undertaking to which every Friend missionary is wholeheartedly committed.

WITH HIGH POINT FRIENDS

Central Friends Church in High Point, N. C., is holding a series of supper programs as it has done for several years. Owing to the city-wide evangelistic campaign early in October, the first program was given on October 15 and one has been held each week since. Preceding the supper hour, the Margaret Fell Circle of the Woman's Auxiliary meets with the leader, Mrs. C. F. Tomlinson. The junior boys and girls meet with Anna Mendenhall and Tom Sykes for a devotional program and expressional period. Once each month this is a missionary program. Once each month also the Teachers' Council meets with the superintendent, Horace Haworth, and the other evenings of the month a teacher training class meets with Mrs. H. A. White. Following the supper, the monthly meeting and prayer meeting are held.

The programs at the supper hour have been especially good. The first three were follow-up meetings of the evangelistic campaign and were addressed by Dr. John W. Moore, pastor of Wesley Memorial Church, High Point; Dr. G. I. Humphries, President of High Point College; and Dean Clyde Milner of Guilford College. The first speaker in November was T. Wingate Andrews, superintendent of High Point city schools. On November 11 Mr. Henry R. Dwire, Director of Public Relations and Alumni Affairs of Duke University, gave a splendid Armistice Day Peace message. Dr. Chas. H. Nabers, pastor of the First Presbyterian Church in High Point, spoke at the meeting on November 19. He gave an interesting travelogue on Egypt. No supper program was held Thanksgiving

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101 South Eighth Street
Richmond, Indiana

week as a Quarterly Meeting service was held in the church Thanksgiving morning, at which time Errol T. Elliott, Field Secretary of the Five Years Meeting, brought the message.

The suppers have been prepared by committees from the Woman's Auxiliary and have been served by groups from the Margaret Fell Circle, the Brotherhood and Junior Elizabeth Fry Classes. Other groups will be called on to serve later. The attendance has been good, the average for these two months being 150. There has been excellent music at each meeting by the best soloists from Guilford College, High Point College and the City School faculty. The group was particularly delighted with the musical program given by Prof. and Mrs. Max Noah of Guilford College on one evening.

Other excellent programs are planned for the remainder of the season. Of course the December series includes the annual Christmas reading by Joseph Peele of Guilford College Meeting.

WILDERNESS TALES

By FLOYD W. SCHMOE

Christmas Edition. \$1.25

Here is a book of the out-of-doors and of out-of-door life by one of our own, which we enthusiastically recommend. Floyd Schmoë, as many of our readers know, was for ten years mountain guide, National Park ranger and government naturalist on Mt. Rainier National Park in the state of Washington. He is now Executive Secretary of the Puget Sound Academy of Science, with headquarters at the University of Washington at Seattle. His new volume is published by the University of Washington Bookstore.

In his many years of experience in mountain life, Floyd Schmoë, ardent lover of the wild places, came to know intimately the animal life with which he came so closely into contact. He observed these denizens of the high places with the sympathetic eyes of a friend and in that spirit he has written of them in this volume. The book has a series of intimate stories of his associations, the stories being told in an informal and humorous way that makes them stimulating and attractive. The tales are embellished with forty-two pencil sketches which show the author to be no mean artist as well as a ready writer. "Wilderness Neighbors" carries a fresh, wholesome atmosphere which makes it a desirable gift book for children and young people.

Before you ask God for anything new thank him for something already received! That is one of the unfailing rules and principles of personal religion.

GOVERNMENT COMMENDS FRIENDS EDUCATION

British Educational Department Speaks Well of Our Work in East Africa

Recently there came to the Mission Board office a copy of the Annual Report, 1929, of the Educational Department of the Government in Kenya Colony, East Africa. It is a ninety-two page booklet filled with interesting facts and statistics dealing with the educational program now in operation in East Africa.

That the Educational Department is kindly disposed toward the work of missions is quite evident from a number of statements in the Report. "The education of the Native must be carried out through the agency of Christian missionaries. As a result the Government had instituted the policy of grants-in-aid to missionary bodies; an educational system under which these grants are made had grown up and developed." In speaking of the effort of the schools to minister to the physical needs of the Natives, the Report says: "There need be no conflict between material and spiritual development. The one is helped by the other. The missionary's purpose is to apply the spiritual spur without which progress cannot be effective or lasting."

In referring to the work of Friends, the Report states: "The school at Kaimosi has a strong staff. The Principal, Mr. Kellum, who is a graduate of the Friends University, Kansas, U. S. A., is assisted by Mrs. Hoyt, Mrs. Bond and Miss Haviland, all graduates and certified teachers. Miss Haviland is an M.A. of Columbia University. All the pupils at the station school are boarders and the classes range from Standard III to V, and the average attendance is about fifty. Apart from those who are doing technical training, the chief object is the training of teachers, and most of the boys in the top standard are given educational theory and practice in teaching. Pupils will not be entered for the Elementary 'C' Examination until 1931.

"Mr. Hoyt is in charge of the technical training. About thirty boys are enrolled and indentured for a three years' course in carpentry and building. Many of the 'fundis' (expert workmen) who have been trained at Kaimosi are now earning good wages in the reserve, putting up permanent dwelling houses and schools of brick and stone. They are also employed in the settled areas and I have frequently heard very good reports of their work. The chief improvement at the station in 1929 was the installation of a new turbine for driving the sawmill. The mission has about 1,000 acres of land with good water

power available, and in the cutting and converting of timber, the planting and care of young trees, the growing of coffee and other crops on cleared land, it is obviously using its large area to advantage.

"From the 230 'A' schools of this Mission twelve have been selected to proceed to the Elementary 'B' grade. Six of the best of these were chosen to share the Sh. 3,000 grant of the local native council. A satisfactory feature of the allocation of the money was that it was all used for providing permanent equipment and buildings and not for salaries. There has been due appreciation at the selected schools of the grants and a considerable improvement in efficiency. The native church of the Friends Africa Mission subscribes over Sh. 30,000 per year for village teachers' salaries.

"The Friends Africa Mission at Kaimosi have put in one of the best turbine-driven sawmills in the Colony and not only are they training indentured pupils but they exercise a marvelous civilizing influence over the whole country-side."

Edith Riner Michener, with her specialized training in education, and her practical experience as a teacher and her deep devotion to Christ, will be a great asset to Friends work in Kenya Colony.

Because of the thorough intellectual training and rich spiritual life of the Friends in charge of our educational work in Kenya Colony, the educational standards have been raised until both Government and Natives recognize and appreciate its true worth.

The American Friends Board of Missions offers to all Friends an opportunity to help in the support and enlargement of this splendid effort in Christian education among the Kavirando people of East Africa.

WORKERS' CONFERENCE AT RAM ALLAH

A Christian Workers' Conference was held in the Friends schools at Ram Allah, Palestine, September 1-6, 1930. Delegates were present from Egypt, Iraq, Syria and Palestine, representing the English Church Missionary Society, the American Christian and Missionary Alliance, the Danish Mission to Syria, the Bible Evangelistic Mission, and others, besides the American Friends Mission. The majority of the delegates were nationals, but there were also English, Danish and American representatives.

About sixty of the delegates lodged in the schools, the men and women being entertained in the Boys' and Girls' schools, respectively. Numbers of people lodged with friends in the town or drove out from Jerusalem to attend the sessions. The weather was cool and pleasant, and the week proved a delight-

ful rest to many for whom it was the only summer holiday, as well as spiritual recreation and refreshing.

The daily program began with early devotional meetings held at both schools. After breakfast the men walked down the hill to the Girls' School and the rest of the morning sessions were held in Swift Hall. The meetings were conducted almost entirely in the Arabic language. A Bible study hour of great interest to all was conducted every morning by the conference leader.

The last hour of the morning was always devoted to addresses about new movements in the Christian world. One day was devoted to a presentation of the movements toward church unity in various parts of the world. This address was followed by a lively discussion of the advantages there would be in church unity in this land where it sometimes seems that the Christian message is confused by the multitude of sects giving it, and by a discussion as well of the many difficulties which still stand in the way of church unity even among Protestant Christian sects.

All the delegates ate lunch together in the dining room at the Girls' School, and much enjoyed this social hour at the table. One of the delegates remarked that the huge bunches of Ram Allah grapes made him sympathize with the Hebrew spies to the land of Canaan, as they always made him feel that he wanted to come up and possess the land!

After tea at the Boys' School, the delegates divided themselves into discussion groups, in which various phases of evangelistic work were discussed with material benefit. The evening meetings were conducted by the conference leader, the Reverend Marcus Abdal Massih (Mark, devout of the Christ), a converted Moslem from Cairo. These meetings were open to the public and large crowds attended them. Many young people from the town came. The large schoolroom at the Boys' School was crowded and two classrooms adjoining were filled with the overflow of listeners.

The zeal of the workers who attended the conference was manifested by the regularity with which the sessions were attended. The American Friends schools in Ram Allah were glad to open hospitable doors to the conference, and were grateful for the loyal help given them by the young people of the community, who freely gave their time and labor in serving the guests at the table and in keeping the buildings neat and comfortable for them.

The conference broke up on Saturday, September 6, with many expressions on the part of the delegates of gratitude for the blessing that had attended their meeting together.

MILDRED E. WHITE.

RELIGIOUS EDUCATION LEADERS CONFER

In the busy corn shucking season, on a bright warm November day, thirty-eight Bible School workers from eleven schools in Winchester Quarterly Meeting met in an all-day conference at Mt. Pleasant Church, November 18. The sessions were presided over by the chairman of the Yearly Meeting's Committee on Religious Education, William J. Sayers. Mrs. Edna Henshaw, one of the three Quarterly Meeting Superintendents on Religious Education, lead in the devotions. The chairman brought a message on the committee's slogan, "Pushing Out Our Borders" from "Center to Circumference," and conducted a general conference where problems confronting any school were discussed. At noon a bountiful dinner was served. The afternoon messages were brought by Emily Parker, Religious Education Director of West Richmond Meeting; Mrs. Nellie Markle, Superintendent of the Children's Division of the Yearly Meeting's Committee; and Lillian E. Hayes, Secretary. Group conferences under the above leadership followed to discuss problems of Administration, Adult, Young People and Elementary Divisions. Between sessions, Emily Parker gave a demonstration of quiet games suitable for the one-room school. At the evening session, William J. Sayers brought a message of inspiration which helped all to feel that we could take on new courage for our big task in a small school and that this was a day well spent.

The Committee on Religious Education of Indiana Yearly Meeting will plan with any Quarterly Meeting for just such a helpful, happy day. If you are interested and wish their help write the Secretary, Lillian E. Hayes, Dunreith, Indiana. There is no local expense for such a conference, as this will be the Committee's contribution to your needs.

XENIA MEETING ITEMS

In remembrance of the words of our Lord, "I must work the works of him that sent me, while it is day," the members of the Friends church and Sunday school of Xenia, Ohio, feel that every man, woman, boy and girl who names the name of Jesus and owns him as Lord and Savior should put forth every effort through the help of the Holy Spirit for the winning of souls and the upbuilding of the Kingdom. With this end in view they have been able to observe many special occasions with appropriate exercises in the past few months. These include Promotion Day, Rally Day, World's Temperance Day and the observance of Armistice Day with an appropriate Peace sermon by the pastor, S. Russell Burkett.

Errol T. Elliott, from the Five Years

Meeting at Richmond, Ind., brought a very helpful message October 26, at the evening service.

On November 2, a living picture of a Bible scene was presented under the direction of the pastor, illustrating the life and pilgrimage of the patriarch Abraham. The different scenes were very beautifully pictured as a hidden voice read the account from the Book of Life. At the close of this service, the pastor gave a very fitting sermon pleading that all present accept the Savior.

Another feature of the meeting is the Junior Church service conducted by the pastor who has been especially blessed in his ability to present wonderful Bible truth and spiritual lessons with colored chalk pictures, which he draws while he delivers the message, leaving impressions upon the mind which are lasting as well as interesting.

Besides a Junior and a Senior Christian Endeavor on Sunday evening, there is a prayer band for the adults. Altogether these under the leadership of a Spirit-filled pastor and his wife, go to make up a church which is very spiritually alive.

FAIRMOUNT HARVEST HOME

Harvest Home Day, which has become an annual affair at Fairmount, Indiana, was observed November 23, when the gifts, including fifteen sacks of flour, a lot of various kinds of vegetables, and a good assortment of groceries and canned goods were placed around the pulpit. It looked very much as if a Kroger Grocery had moved in. In addition to these gifts, which came from the younger members of the school, the Adult classes gave a cash donation of nearly \$50, all of which was placed in the hands of the Home Mission Committee of the Monthly Meeting for distribution among the needy of the community. A short playlet was rendered showing a home where the mother had nothing except a small crust to offer her hungry child when the youngsters came trooping in with their baskets of food. A committee made up of representatives of the churches and various organizations of the town, with our pastor, Milton H. Hadley, as chairman, has begun a systematic survey of the community to locate those who are in need of help and will continue its work during the winter. Also steps are being taken to set up a bureau to assist the unemployed to find work, similar to the work that is being carried on in other places. A Junior Church has been organized under the leadership of Marie Morris that gives good promise of success. About forty were present at the first session.

The mystery of man is not that he does wrong, but that he is aware of it.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee
CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

VISITORS TO VIENNA

During July, August and September, our Vienna Center had an unusually large number of visitors, very many of them being among the 300,000 persons who attended the Passion Play this summer, and visited Vienna on their way to or from Oberammergau. Among the American visitors were Clement and Grace Biddle of New York; Alice Perkins, Edith Coale, and Mrs. Elizabeth Lamb, of Philadelphia; Brucia Dedinsky, of Grinnell, Iowa; Mrs. Ruth T. Peterson, of Boston, and daughter; David M. Edwards, formerly President of Earlham; Paul W. Blossom, also from Richmond, Indiana; Frederick J. Libby; and Walter C. Woodward, editor of THE AMERICAN FRIEND, who is nevertheless recorded as being from Portland, Oregon!

The Hostel accommodated 60 guests during ten weeks, for varying periods of time. Of these, 30 were from the U. S., 23 British, 3 Canadians, 2 Australians, 1 an Indian, and 1 Bulgarian. Nine of the Americans were missionaries from Egypt and Turkey, or teachers at Roberts College.

✽

A RECORD OF HARD WORK

The American Interracial Peace Committee was established in June, 1928. Since that time, its Secretary, Alice Dunbar-Nelson, has occupied a desk in the office of the Service Committee, working in close cooperation with the Peace Section of the A. F. S. C. and yet independently, for the spreading of the peace idea among Negroes, and to increase the spirit of good-will and cooperation between Negroes and Whites.

The Chairman of the Interracial Peace Committee is Leslie Pinckney Hill, well known as a poet, educator and prophet of "the people that God made black." We have no record of his activities during the life of the Committee. The Secretary's record of work, however, stands as follows, so far as it can be classified. No record can be made of the letters written, the office-calls, or of the hours of thought and planning which are glossed over by the simple statement of "Music Festivals, 2," or "Public Assemblies, 4."

From June 1st, 1928, to November 1st, 1930, the Secretary gave three radio broadcasts and addressed 260 meetings in schools, churches, Christian associations, teachers' and ministers' associations, colleges, clubs, and other organi-

zations. She took active part in 115 conferences, student and adult, many of these being held by the Committee itself. An especially important one was that held last October on the Teaching of History to Negro children.

She has conducted a Peace Essay Contest, inspired the holding of seven Youth Peace Contests, and prepared and had sent out literature as follows: 21 issues of the Bulletin, about 1500 each; 124 News Releases to about 200 newspapers each; and seven miscellaneous leaflets, about 21,000 of which have been distributed.

Those who have read the bulletin, heard an address, or attended a Music Festival under the auspices of the A. I. P. C. know a little of what this organization is doing to build up a peace ideal among Negroes and mutual respect between the races. Will not Friends, who wish such work to continue, encourage it by joining the Committee and sending their dues—only one dollar a year—to the Treasurer, Clarence E. Pickett, 20 South 12th Street, Philadelphia.

✽

EARNING THE GOOD-WILL DIMES

The Sunday School of Manhasset Meeting, New York, earned its Good-Will Dimes all together, instead of by mowing lawns, tending babies, or coaxing fathers and mothers. They gave a little Fair, which was so successful and carried out in such a joyous manner that it may become an annual event. It was a Mother Goose Fair, to which each child contributed something he or she had made. There were articles "made of wood which are surely good"; "handkerchiefs in best of style, and tea towels that are worth while," with "home-made candy fine and dandy." The mothers sold tea and cakes, and one group of children

had charge of "Pink lemonade that is a great aid." A puppet show of "The Three Bears" was most attractive.

Here is certainly a hint to other Schools which feel as do our friends in Manhasset, "very glad that our children could share in this worthy cause, and especially when there are so many who can be helped because of our dimes."

✽

THERE ARE STILL SEEKERS

John William Graham, well-known to many American Friends, spent several weeks of last summer on a tour of service among Meetings and scattered Friends in Holland, Germany, Czechoslovakia, Hungary, and Austria. He visited eighteen places in all, and spoke forty-three times.

His visit to Nuremberg Friends came during the extraordinarily hot weather which that part of Europe suffered during the summer. Nevertheless, he lectured on three nights running. "Two of the lectures were in a crowded, small room, when both he and his audience were in a bath of perspiration the whole time, but his listeners were spell-bound. After listening to his talk on "The God of Experience," a Professor at the People's College got up and thanked him, saying he never had heard anything like it in his life before, and it satisfied a very great longing in his soul, to get such a view of God."

This is typical of the eagerness with which foreign Friends are welcomed in the Quaker groups on the continent of Europe. Through the various Clubs connected with our Centers, and in other ways, our Centers and Quaker groups are in touch with many non-Friends who will eagerly come to hear or to meet a visiting Friend from England or America. Any Friend who travels abroad, and can arrange to spend several days with any of the groups will be doing a real service to these eager questioners.

Concerning the German Friends, John William Graham reports himself as being much impressed with their strength of character and self-reliance, but feels greatly the isolation of groups and individuals, which make it very difficult to realize a community life. Most of them are highly educated, and a remarkably able set of people. They were not brought to Friends as the result of a great religious movement, but mostly through the feeding of the destitute, or through their own convictions. German Friends are poor; the professional classes are much poorer than among us. There are no Friends' meetinghouses there, and only four places where they have hired rooms. In general, they are not before the public. In Prague, they are even afraid of letting their existence be known publicly, for fear of being overwhelmed by cranks.

Wilderness Tales

Stories of the Trailside and of mountain life, breathing the atmosphere of nature's open spaces.

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Richmond, Indiana



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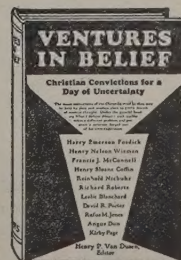
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Fosdick, Wieman, Niebuhr, Jones, McConnell, Page and others have contributed to this book which is built around the theme—"What I Believe."

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FRIENDS BOOK AND SUPPLY HOUSE

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QUAKERDOM • AT • LARGE

Ernest Zelliott and family, long time residents of Des Moines, Iowa, are now living at Denver, Colorado. Following his graduate work last year at Harvard University, Ernest Zelliott was called to the faculty of the University of Denver, in which he is organizing a Department of Commerce.

* * * *

The Thomas Shipley Foundation provides a lectureship at Haverford College and this year two lectures on Shakespeare are being given in Roberts Hall by Christopher Morley, an alumnus and a noted story writer, who is assisting this year for part time on the teaching staff, the first entitled "Escaped Into Print," given December 1, and the second on "He Came Alive to Land," to be given on December 8.

* * * *

In the leading article, entitled "The Quaker Home and the Quaker Meeting," in the issue of November 14 of *The Friend* (London), T. F. Green closes his interesting study with these expressive sentences: "A Friends meeting for worship is no easy exercise. Only the disciplined soul can find its way to the center of the fellowship, and if our meetings are to be the highest form of spiritual communion then the act of worship must be a matter of daily concern with our members. If daily meditation achieved nothing more than mental discipline it would still be valuable. It may be extremely difficult in many homes for all its members to meet for reading and worship at the beginning of the day, but too often we neglect to explore all the possibilities. A little sacrifice and forethought would give the opportunity if truly desired. We cannot afford to allow our family life to be separated from the source of true unity and power."

* * * *

Elwood W. and Mary E. Hodson Day celebrated the fiftieth anniversary of their wedding day, September 29, 1880, at their home near Newton, Iowa. Relatives from Oregon, Missouri, Kansas, and from various parts of Iowa, were present for the happy occasion, which was also a family reunion, uniting members of the family who had not been together for fifteen years. A sister, Hannah Day Beals, who lives in Louisiana, was unable to be present. In the afternoon many friends gathered to extend best wishes to the honored couple. A cousin, Mrs. Dora Stover, one witness at the wedding, was present. They have two children living: Clarence H. and Mrs. Ethel Conover, and there are eight grandchildren. They have been active

in church work, serving in many ways. He was superintendent of Bible school work in the Quarterly and the Yearly Meeting, and for ten years in his local meeting. He is also an elder and a trustee in Center Church. They were recipients of many beautiful gifts, and also from friends who could not be present, many letters and cards.

NEWS OF OUR MEETINGS

A Regional Workers' Conference was held at New Providence, Iowa, November 13-14, 1930. Sponsored by Honey Creek Quarterly Meeting, it drew the workers also from Bangor Quarterly Meeting, which is in close proximity, and the two Quarters will continue in a second Conference six months later. The subjects considered were "Evangelism," "The Work of the Pastoral Body," "The True Church," "The Holy Spirit and Experience," "Spiritual Value of Christ's Return," and "Modern Tendencies in Religious Life." Adequate room was given on the program for free discussion of each theme and periods also for general discussion of the whole group of subjects. These periods were heartily entered into and were very gratifying, bringing a freedom from all formality, and a comradeship of believers that was highly worthwhile.

* * * *

The Plainview Friends Church has just closed a three weeks' revival meeting with Charles T. Moore of Greenleaf, Idaho, as the evangelist and the pastors, Francis and Mamie Lowe, in charge of the music. The old time religion was presented that saves men from sin, that saves the sinner from his sins, and sanctifies the believer. God's message through the evangelist was deep and searching. Sin was uncovered and sinners sought and found pardon; believers were sanctified and the church greatly strengthened. At the monthly meeting following, ten new members were taken into the church, some for whom the church had been earnestly praying that they might be brought into the kingdom. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." During the three weeks thirty bowed at an altar of prayer and received definite blessing, either of sins forgiven or the baptism with the Holy Spirit.

* * * *

Spring Bank Quarterly meeting met in regular session November 1-2, 1930, at Elk Valley Friends church near Waterbury, Nebraska. The devotional service

which preceded the meeting on ministry and oversight was conducted by Charles T. Moore of Greenleaf, Idaho. The blessing of the Lord was upon the service as he brought a message along the line of the opportunity and responsibility of the Friends Church today. Following the devotional period this topic was presented for discussion: "The Place of Friends in This Generation." First, do we need a change? Second, how should we change? And third, are we ready for a change? After a bountiful dinner was served the meeting was called to order by Wilbur Roberts, the presiding clerk. In the devotional service, Walter H. Wilson, Evangelistic Superintendent of Nebraska Yearly Meeting, brought a searching message from I. Cor. 13, after which the business of the Quarterly Meeting was transacted. The services on Sunday was in charge of Walter Wilson.

* * * *

Springdale, Iowa, Friends held their last monthly meeting at the home of the assistant clerk, Clara Hinkhouse. The clerk has been absent for a time on account of poor health, having been in the hospital for three weeks, but is home again, though not much improved. November 23, a converted Jewess of the Hebrew mission in Chicago spoke to an attentive audience, giving a demonstration of the Jewish Passover as it is observed in their homes today. She is a native of Russia and during the Sunday school hour she told of child life in Russia, in a very impressive way. It was a real inspiration to see her and hear her message. Mabel Christensen, William Hinkhouse, Donald Mather, and Genevieve Millet were appointed to represent the Sunday school at the older boys' and girls' Tri-County Conference held at Muscatine, November 28-29. The missionary committee of the church has planned a constructive program for raising the united budget which is larger this year than usual. All who can will earn or save ten cents a week and give to the fund the first Sunday of each month. The Sunshine Maker Sunday school class has sent a Christmas package to Alta Hoover in Jamaica, and the missionary society is planning to send one to some mission station soon.

* * * *

The Dorcas Class of New Salem Friends, including some in the community not members of the church, held a missionary meeting, November 12, at the meetinghouse near Thorntown, Indiana. This class had been organized twenty years ago by the pastor, Sarah

Jane King, and continues as a strong organization doing much good in the community. A well-filled house greeted them and enjoyed the program, which included a report of the good work done during the year. A number by the ladies' quartet and a violin solo by Melba Freeman were much appreciated, as was also the playlet, "Aunt Bettie's Change of Heart," written by Nettie Haworth of McLouth, Kansas. Refreshments were served and a time of social fellowship was enjoyed, following the program.

* * * *

Flora Partington, superintendent of the Primary Department, and Pearl Barrett of the Junior Department had charge of the Rally and Promotion Day exercises at Greenfield Friends Meeting (Indiana), taking the place of the regular service for worship and given by the children and young people. Awards for one year of perfect attendance and lesson preparation were given to Laura Lynn Bruner and Glendon Holt; for two years, to Margaret Bruner; and for three years, to Helen Coberly and Betty Jean Foster. A thanksgiving service, November 23, included a splendid message by the pastor, E. Partington, and a special number by the choir, which in itself was a real message. On Thanksgiving Day the other churches of the town united with the Friends for a period of worship. The pastor's wife was hostess for the Missionary Society, assisted by Glenna and Lois Binford, when Dr. Mary Bruner discussed "Physicians and Nurses of India, Japan, and China." She showed that the women of the Orient have unusual ability along medical lines. An interesting letter from Cuba was read and a

good report given of the missionary conference at Fairmount.

* * * *

Friends at Boulder, Colorado, who decided sometime ago to discontinue their public meetings for worship, have now sold their church home to the German Evangelical denomination. They are maintaining their monthly meeting organization, prayer meeting and W. M. S. interests.

* * * *

A home-coming occasion was observed at First Friends Meeting, Richmond, on November 23, with a dinner following the Bible school and morning meeting for worship, which was shared by several former members now attending other meetings of Friends where they live. Short after-dinner talks were made by E. Gurney Hill, Arthur M. Charles, John H. Johnson, and the pastor. Ruth Hadley Dennis and her husband from Chicago, former member ten years ago, were present and she gave two vocal numbers that were greatly appreciated. Hilda S. Woolley also sang very accept-

ably and a group of young people demonstrated their loyalty to the church in a well rendered pageant. A male quartet of younger married men gave a vocal number. Among the visitors was Charles E. Hiatt of Winchester, Superintendent of Indiana Yearly Meeting. The evening program was a sacred concert given by the choir, with special numbers by a visiting quartet.

* * * *

Quite an unusual service was recently held at Noblesville, Indiana, where E. Howard and Ruth P. Brown have been pastors since September 1. The work has been taking on new life in the past few weeks. On September 19 about 150 members of the church set down together to a pitch-in supper. After the supper L. O. Chasey, Secretary to Governor Leslie and formerly of Marion, delivered an address on "The Challenge of the Church to Red Blooded People." It was a real message and gripped the heart of the Noblesville congregation in an unusual way. Noble C. Trueblood and wife, who were just leaving for Jamestown, Ohio, were present. The occasion was overcast, however, with a shadow at the last minute, when Ruth Brown fell on the stairway and received a broken wrist. A Christian Endeavor Society of 35 members has been organized and the young people are doing splendid service in the choir under the direction of Mrs. Brown.

* * * *

Minneapolis Friends C. E. Society gave its members and friends a pleasant evening Friday, November 21. A chicken dinner was followed by an entertainment, the main features of which consisted of musical numbers and a one-act comedy, "Sauce for the Gosling." The proceeds are to go to new kitchen equipment. At the November meeting of the W. M. S., the lesson for the day was presented by members who impersonated natives of China (Elizabeth Thompson), Japan (Mrs. Annie Lynn), and India (Ruth Worrall). They told their stories to a little girl trying to study her geography lesson and talking it over with her doll (Betty Wells and small daughter Polly). Also, each member present brought three favorite recipes, to be compiled and sold.

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FRIENDS BOOK AND SUPPLY HOUSE

Richmond, Indiana

Marvin Jones, son of I. Lindley Jones of Central City, Nebraska, is a welcome temporary addition to the Minneapolis Meeting, and favored the meeting for worship on November 17 by singing "The Holy City." The Minnesota Pastors' Conference, to be held in St. Paul January 12-14, includes on its committee of arrangements both Roscoe C. Coffin and Ellison R. Purdy.

* * * *

September 1st marked the beginning of the new church year in Friendsville Monthly Meeting. Very soon the opportunity came to cooperate with the other local churches in a three weeks' evangelistic campaign. While this came unsolicited, it proved to be a time of wonderful blessing and refreshing. A goodly number were very definitely helped, and several have come into the Friends Meeting. H. Elmer Pemberton, who is in his third year as Friends pastor, was a most faithful and consistent worker in this campaign. The Christian Endeavor Society, organized in the Monthly Meeting more than forty years ago, continues to serve as a center for young people's activities, not only in the Friends Meeting, but the entire community, and has a membership of fifty at the present time. The Young Friends are quite Quakerly organized in their Quarterly Conference Group, which meets in conjunction with Friendsville Quarterly Meeting. Elizabeth Beals, matron of the Girls' Home, Friendsville Academy, has resumed her duties after recuperating from an operation for appendicitis in a Knoxville hospital.

* * * *

A course of Sunday evening lectures were given in the Trenton, New Jersey, Friends meetinghouse, October 5 to November 23, under the auspices of the Young Friends of the meeting. These talks were on current topics by educated men. The first of the series was by Lewis Meriam, technical director of the survey of Indian affairs, and the second was given by John H. Pitman, a Swarthmore College professor, who spoke on "Religion and Science from a Scientist's Point of View." These lectures were followed by Clarence E. Pickett, Brand Blanshard, Joseph B. Mathews, Francis R. Taylor, William I. Hull and Wilbur K. Thomas. These talks covered a variety of subjects and were highly appreciated by attentive audiences. On November 18 the Burlington Friends Quarterly Meeting was held at Trenton, New Jersey, with representatives present from all four of the Monthly Meetings comprising the Quarter. Friends were favored to have present Isaac Wilson, formerly of Canada and passed 90 years, who gave a wonderful sermon. Reports from the constituent meetings were very encouraging, showing growth and increased activity.

BIRTHS

GULLEY—To Emmett W. and Zoe Gulley, Newberg, Oregon, November 18, 1930, a daughter, Ruama Jean.

DEATHS

HADLEY—At her home near Clarksville, Ohio, October 28, 1930, Emma Hadley, daughter of Samuel L. and Mary Hadley, in her seventy-seventh year. A lifelong member of Friends, she was a sincere Christian and ever ready to serve her church and loved ones about her. She had lived with her sister, Anna, on the old farm home since the death of her parents. She leaves one sister and one brother. Funeral services were held at Springfield church and interment was made in Springfield cemetery.

HOWERTON—At Long Beach, California, October 13, 1930, W. Y. Howerton at the age of almost eighty years. He came from Wichita, Kansas, and had lived in Southern California about seventeen years and at Long Beach twelve years. A birthright member of Friends, he was converted in middle life and lived a quiet, unassuming, sweet-spirited Christian life, but for several years was physically unable to attend meeting yet maintained a deep interest to the last. The widow, three sons and one daughter survive him.

MILLS—At St. Louis, Missouri, November 3, 1930, Laura Arminta Mills, daughter of Daniel M. and Nancy J. Rosebaum, in her seventy-sixth year. Born in Bartholomew County, Indiana, she was a student at Thorntown, St. Mary's and Notre Dame. Her husband, Dr. Mills, preceded her in death ten years ago. Funeral service and interment at Thorntown, in charge of the pastor, Chester B. McKean, assisted by Orval Cox.

RATCLIFFE—At the home of his daughter, near Elwood, Indiana, November 18, 1930, Amos C. Ratcliffe, in his eighty-eighth year. Born in Clinton County Ohio, he married Martha Cox in 1861 after the manner of Friends in Sugar Plains meetinghouse near Thorntown. Here the funeral service was conducted by Chester B. McKean.

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets. Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street. Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitzer, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m. September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

MONTCLAIR, NEW JERSEY

Montclair Meeting—First day, 11 a. m., 41 The Crescent, Montclair, N. J. We would be pleased to learn the names of Friends and Friendly people who would be interested in attending this All-Friends Meeting. Write Richard P. Milburn, 822 DeGraw Ave., Newark, N. J.

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